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MINUTES

—OF THE—

SEVENTH ANNIVERSARY

—OF THE—

Zion Baptist Association,

—HELD WITH THE—

STATON'S CHURCH, UNION COUNTY, N. C.,

OCTOBER 16TH. 17TH, 18TH AND 19TH. 1879.

Compiled by J. E. W. SMITH, Clerk.

MONROE, N. C.:
PRINTED BY W. J. BOYLIN, AT THE EXPRESS JOB OFFICE.
1879.

LIST OF ORDAINED MINISTERS.

Randall Bennett, Polkton, N. C.	Aaron Gatewood, Lilesville, N. C.
Calvin Meadows, Deep Creek, "	William Watts, Wolfesville, "
Robert Diggs, Morven, "	Henry Sellers, Flint Hill, S. C.
Joseph Ratcliff, Deep Creek, "	William Little, Wadesboro, N. C.
Jacob Shadd, Morven, "	Samuel Knotts, Jenkins' Store, "
Thadeus Jones, Rockingham, "	Antony Funderburk, Morven, "
D. A. Covington, White's Store, N. C.	

LICENTIATES.

Jacob Little, Deep Creek, N. C.	Taylor Hardison, Deep Creek, N. C
Benj. Davis, Kendall's, "	John Ingram, Lilesville, "
Jesse Little, Morven, "	Clem Dunlap, Wadesboro, "
Harry Gaddy, Deep Creek, "	J. M. Polk, Polkton, "
Eli Smith, Lilesville, "	Wash Briley, Wadesboro, "
J. Linsey, Rockingham, "	B Sturdivant, Deep Cr'e', "
A. Redfearn, Hornsboro, S. C.	H. D. Tillman, Wadesboro, "

Churches, Pastors, Clerks, and Clerks Postoffices.

CHURCHES.	PASTORS.	CLERKS AND THEIR POSTOFFICES.	
Sandy Ridge.....	Joseph Ratcliff..	J [illegible]	Jones Creek, N. C.
Deep Creek.....	Joseph Ratcliff..	P W Meadows,	Deep Creek, "
Meltonsville.....	D A Covington.	R Covington,	White Store, "
Poplar Hill..	Calvin Meadows	H Polk,	Poplar Hill, "
Mt. Zion.....	R Bennett.....	Jerry Polk,	Polkton, "
Mt. Level	J Ratcliff.....	Farker Melton,	Chesterfield, S. C.
Nicy Grove.....	R Bennett.....	R M McCorkle,	Beaver Dam, N. C.
Parson's Grove...	A Gatewood.....	A D Marshall,	Lilesville, "
Timmonsville.....	J Ratcliff.....	S Timmons,	Flint Ridge, S. C.
Staton's.....	Wm Barrett.....	Willis Staton,	Olive Branch, N.C
Liberty Hill.....	Wm Watts.....	J Valandingham,	Wolfesville, "
Rock Ford.....	D A Covington.	H D Tillman,	Wadesboro, "
Flint Ridge.....	Wm Little	W F Caudle,	Beaver Dam, "
Singwell.....	Wm Barrett.....	R Hamilton,	Jenkins Store,"
Davis.....	J M Polk.....	B Davis,	Kendall's, "
Philadelphia	E Blakeney.....	A Carelock,	Lanes Creek. "
Goodman's Creek	Robt Diggs.....	A Hammond,	Cheraw, S. C.

PROCEEDINGS.

STATON'S CHURCH, October 16th, 1879.

The Zion Association met at the time and place appointed. The Introductory Sermon was preached by Rev. Calvin Meadows. Text: 2d Timothy, 4th chapter and 6th verse: "For I am now ready to be offered, and the time of my departure is at hand." Closed by Rev. Robert Diggs, by singing 362d hymn.

After recess the association assembled for business. The Congregation sang the hymn, "My God, my life, my love;" Rev. Joseph Ratcliff, former Moderator, leading. Prayer by Rev. Jacob Shadd. Rev. J. W. Davis read the 2d chapter of Paul's letter to the Ephesians.

Rev. J. W. Davis was appointed Reading Clerk.

Letters from the various churches were called for and read and the names of delegates recorded,

Rev. J. W. Davis read the Rules of Decorum and Constitution of the Zion Baptist Association before the body.

Elder Joseph Ratcliff was re-elected Moderator; Rev. Randall Bennett, Assistant Moderator: J. E. W. Smith, Clerk; Brother A. Horn, Treasurer; Rev. J. W. Davis, Advising Counsel, and Rev. R. H. James, Assistant in the Business of the Association.

Ministering brethren were called for, whereupon Brother George Hicks, from Adkin Association, presented himself, and was cordially received.

Letters from churches seeking admission into this association were called for, when a letter was read from Goodman's Creek, Chesterfield county, S C., constituted by Rev. Antony Funderburk and Rev. Titus Baskin. The church being found orthodox was received and delegates' names recorded. The delegates came forward, and the the right hand of fellowship was extended them by the Moderator.

On motion, adjourned till to-morrow morning at 9 o'clock. Prayer by Rev. R. Bennett. Benediction by the Moderator.

FRIDAY, October 17th.

The association met according to adjournment. Opened by singing the 699th hymn, "From every stormy wind," etc.

Brethren appointed to visit other associations were called for. Pee Dee not visited; Union Association visited, and delegates cordially received; Adkin A sociation, no attendance.

The following committees were then appointed:

On Religious Exercises: William Barrett and the Deacons of this church.

On Church Letters: Peter Meadows, Robert McCorkle, Rev. R H James, and Anderson Chambers.

On Finance: Robert Baucom, N Lilly, J C Chambers, N Flowers, F Melton, R Covington, J Bennett, R Buchanan, M Hubbard, W Staton, J Chambers, J Polk, C Caskin, D Barrett, R McCorkle, A Carelock and Isam Marsh.

On motion, adjourned for thirty minutes.

EVENING SESSION.

Business opened by singing the 946th hymn, "Jesus the name to sinners given," etc.

Committee on Education: Report from Alex. Gaddy, was read, but not received.

Committee on Intemperance: Report from Anderson Chambers, was read, adopted and ordered to be appended to the Minutes.

Committee on Sabbath Schools: Report from J M Polk, was read, adopted and ordered to be appended to the Minutes.

Committee on Church Government: Report from W M Little, was read, adopted and ordered to appended to the Minutes.

Committee on Ministerial Support: Report from Peter Meadows, was read, adopted and ordered to be appended to the Minutes.

Committee on Duties of Pastors to Churches: Report from R M McCorkle, was read, adopted and ordered to be appended to the Minutes.

On motion, after singing the 55th hymn, the association adjourned to meet to-morrow morning at 9 o'clock. Prayer by Brother A Horn. Benediction by the Moderator.

SATURDAY, October 18th, 1879.

The association met according to adjournment. Opened by singing the 660th hymn, "And is this life prolonged to me," etc. Prayer by Rev. William Barrett.

Minutes were read and adoptod.

Committee on Church Letters reported, which was read and adopted.

Rev. D A Covington preached at the stand. Text: Revelations, 6th chapter and 12th verse, "And I beheld when he had opened the sixth seal."

The following writers were then appointed for next association: On Education, Harkness Polk; on Intemperance, Nathaniel Huntley; on Sabbath schools, Wyatt Caudle; Circular Letter, Brother William Little; on Church Government, P W Meadows; on Ministerial Support, Willis Staton; on Duties of Pastors to Churches, A

C Chambers.

R H James was called on to speak on Church Government. He made a good talk on that subject.

Corresponding messengers and visiting brethren were called for. Brothers Sidney Broadaway and Giles Hamilton came forward and were cordially received.

Committee on Finance reported, and the association ordered that the Clerk be paid $10 for his services and $12 for the printing and distribution of the Minutes; and that the Clerk call on the Treasurer for that amount.

On motion, adjourned for thirty minutes.

EVENING SESSION.

The association opened by singing the 676th hymn. Prayer by Rev. Wm. Watts. Preaching at the stand by Brother Thadeus Jones; Rev. R Diggs alternate. Text: Luke 14th chapter and 22d verse, "And there is room." Rev. J. W. Davis, by permission of the association, read a report giving a statement of his services in the bounds of Zion Association, and the report was ordered to be appended to the Minutes.

The association agreed to hold its next session with Flint Ridge Church, 3 miles South-west of Beaver Dam, on Thursday before the third Sabbath in October, 1880, Rev. Thadeus Jones to preach the Introductory Sermon and Rev. Jacob Shadd the Alternate.

Ordered that Rev. R H James preach to-morrow at 9 o'clock; Rev. R. Bennett alternate.

Ordered, that public collection be taken up to-morrow for benevolent purposes.

Rev. J W Davis was appointed to preach the Missionary sermon to-morrow at 11 o'clock.

A vote of thanks was tendered the Moderator, Assistant Moderator, Rev. J W Davis and the Clerk, for the efficient manner in which they served us.

On motion, the following resolution was passed:

RELOLVED, That this association withdraw fellowship from Rev. Charles Tilman as a minister of the Gospel, and as a Baptist, unworthy the confidence of any good people.

A vote of thanks was then tendered the white and colored citizens of this community for the kind hospitality shown this association. Thus closed the business of the association, which then adjourned to the time and place appointed.

ELDER JOSEPH RATCLIFF, Moderator.

J. E. W. SMITH, Clerk.

SABBATH EXERCISES.

A large congregation assembled at the stand in the grove, and after singing a hymn, Rev. R H James preached a sermon, taking his text from Genesis, 41st chapter and 16th verse: "And Joseph answered Pharaoh saying: "It is not in me." After some brief remarks by Rev. Randall Bennett, a collection was taken up while singing, for Benevolent purposes.

At 11 o'clock Rev. J W Davis preached the Missionary sermon. Text: John 14th chapter and 15th verse, "If ye love me, keep my commandments." After a few impressive remarks by Rev. Joseph Ratcliff, the meeting closed with singing and prayer.

APPENDIX.

REPORT ON INTEMPERANCE.

We beg leave to report that we have taken into consideration the subject of intemperance, and deem it expedient to offer the following warfare: There is among us an enemy which is destroying a vast host of lives, and wasting any amount of property. We claim that old Alcohol has taken her seat on her throne, and claim that there is danger in her unless Christians stick together in prayer. Brethren, I will now tell you about some of the evils of whiskey: By an awful visitation of Divine Providence, there is spreading over all parts of this country a foul and loathsome leprosy which poisons and disfigures the bodies of its victims and affects their minds with madness or idiotism. If this leprosy had seized a great part of our useful laborers and rendered them a burden to the community; if the prospects and the hopes of a large portion of our promising young men had already been blasted and destroyed by it; if it had infected more or less every town and village; it is spreading its ravages from year to year, wider and wider; if this were the actual condition of our country, there is no telling how great would be the alarm. Neither this nor any similar calamity, Heaven be praised, has been brought upon our country by the direct hand of Providence, which has showered on us blessings without number and in great abundance. But human folly and wickedness abuse the kindness of Providence and turns its blessings into curses. Let sober reason judge, whether drunkeness--habitual drunkeness, be not as bad as the fatal leprosy I have described. Nay, even worse! It impairs and corrupts both body and mind, and brings down the noble creature—man—to a level with the brute. It destroys all

moral principles, all sentiments of honor, and all fellings of humanity. It changes good nature to churlishness; a kind husband to an unfeeling monster; a dutiful son to an unprincipled villain, without natural affections; also an industrious, thriving man to an idle vagabond. It preys upon, and devours everything that is estimable and amiable, both in disposition and in character. It eats up the substance of its votaries, and is an inlet to all other vices, and to almost every evil and calamity that can be named. This detestable demon might say, in truth, my name is Legion, for we are many—many indeed are the evils, the calamities and abominations that follow in the train of drunkenness. Who hath woes, who hath sorrows, who hath contention, who hath wounds without cause, who hath redness of eyes? The drunkard. Whose fields are neglected and overgrown with thorns and brambles; whose house is tumbling into ruins for want of necessary repairs; whose broken windows are repaired only with rough boards or stuffed with rags; whose wife is consumed with weeping; whose babies are suffering hunger and nakedness. The drunkard. Who disturbs people's repose with his midnight revellings and yells; who is the person most commonly engaged in quarrelling, in fighting, in riots, and in all scenes of confusion and error? Drunkards. Who are the worst of all idiots? Drunkards. The natural idiot and the madmen that have become so by the act of God, are objects not of reproach but of compassion. But the drunkard, who is in fact an idiot or a madman for the time, is so by his own voluntary act; he wilfully quenches in himself the lamp of reason, and with his own suicidal hand, destroys that noble faculty which had distinguished him from the beasts that perish.

A. C. CHAMBERS.

REPORT ON SABBATH SCHOOLS.

DEAR BRETHREN:—Truth is mighty. We should put more of our zeal and talent into our Sabbath schools. The Sabbath school is a good cause—a cause of unlimited interest. The children of Sabbath schools are our special wards, and if we, being evil, know how to give good gifts unto our children, and do it not, how shall we escape? What great things depend on the training of our children? Do we not, if we are true, want true men and women to fill our places? Do we want ministers to preach the Gospel to the church? Do we want truth, justice and uprightness to reign over our posterity? If we do, we must plant the seed in the right time, so that it may bring forth fruit in its season. What do we accomplish in this world? Are we not all teachers? The man with the most expanded intellect is, or should be, a teacher. Then should we stand back and wait for a teacher? I would say no. Time is precious. Now is the accepted time, and while you have the clay in your hands you should mould it

while it is soft. Bend the young plant in the way it should grow. Let us reason together and work together in things of such great importance. We being self-constituted teachers must be sure to instruct our children aright, in the right way, in truth and in Godliness, for truth is mighty and will stand. J. M. POLK.

REPORT ON CHURCH GOVERNMENT.

DEAR BRETHREN:—We believe, according to the Scriptures, that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and true, and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts has arisen entirely from their love of sin. To deliver and restore them through a mediator to unfeigned obedience to the holy law, is one great end of the means of grace connected with the establishment of the visible church. A Gospel Church.—We believe the Scriptures teach that a visible church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, governed by his law, and exercising the gifts, rights and privileges invested in them by his word. That its only Scriptural officers are Bishops or Pastors, and Deacons, whose qualifications, claims and duties, are defined in the Epistle to Timothy and Titus. Baptism and the Lord's Supper.—We believe that Christian baptism is immersion in water of a believer into the name of the Father, and Son, and Holy Ghost, to show forth in a solemn and beautiful emblem of our faith in the crucified and risen Savior with its effect in our death to sin and resurrection to new life; that it is prerequisite to the privileges of church relation and to the Lord's supper, in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination. The Christian Sabbath.—We believe the Scriptures teach that the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreation; that it should be observed by all the means of grace, both private and public, and be in readiness for that rest which remaineth for the people of God. We believe the Scriptures teach that civil government is of Divine appointment for the interest and good order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the prince of the Kings of the earth.

W. M. LITTLE.

REPORT ON MINISTERIAL SUPPORT.

BRETHREN:—We proceed to set forth the Bible idea on this important subject. When our Savior was in this world in person, and

blessing, instructing, and commanding his disciples before sending them out to preach he charged them not to be concerned about bearing their own expenses, declaring "the laborer is worthy of his hire;" also "the laborer is worthy of hismeat," encouraging them that in the providence of God they should be supported. "Consider the raven, for they never sow nor reap, which neither have store-house nor barn. God feedeth them. How much are ye better than the fowls." Enconraging thought to those poor fishermen to know that "they that preach the Gospel, should live of the Gospel." Paul instructs and reasons with the churches on this subject, and said, "If the Gentiles have been made partakers of their spiritual things, their duty is also to administer to them in carnal things; also let him that is taught in the word, communicate to him that teacheth in all good things; for if we have sown unto you spiritual things, is it a great thing if we shall reap you carnal things?" This is well understood and generally admitted. The principle that the laborer is entitled to his reward was willingly consented by the early Christians, who sold their possessions and brought the proceeds and laid them at the Apostles feet, that distribution might be made to supply and comfort them in their work. The New Testament abounds with proof so plain, that no one who reads it carefully can reasonably doubt but that it is the imperative duty of the churches to support the Christian ministry; and as Baptists generally admit this, I deem it unnecessary to produce these Scriptural arguments. Yet it is a lamentable fact that the support of the Gospel ministry is wofully neglected, not only in our association, but too much generally by our denomination. Why is this? Is it because the churches are not awake to their duty? Or is it because they wilfully neglect the plain requirements so implicitly set forth in the sacred Scriptures? The language of Holy Writ says: "They that preach the Gospel shall live of the Gospel." Not by the cultivation of the soil, nor by any other occupation by which their temporal wants may be supplied, but alone by preaching the Gospel shall they live. Yet we find not a few of our most useful ministers, whose hearts are devoted to the cause of Christ and the salvation of souls, are compelled to follow other pursuits to prevent themselves and families from being thrown upon the charities of an unfeeling world. Brethren, if we deny our pastors their full support, when we know it is a duty plainly taught in the sacred Scriptures, how can we expect to escape the righteous judgment of Almighty God? Even in this mortal life, there is at this time a fearful responsibility resting upon the deaconship of the churches which some seem not to feel. They are stewards of the house of God, and yet they allow the ox that treadeth out the grain to remain muzzled, and give themselves apparently no concern about putting a portion of the milk of the flock into the earthern vessel. Oh, may we all awake, arise and walk in the newness of life in this

respect. "Bring ye all the tithes into the store-house and prove me herewith, saith the Lord of Hosts: if I will not pour out a blessing that there shall not be room to receive it." But suppose that some who are able, refuse or neglect, time after time, year after year, to do anything by way of supporting the cause of Christ, after being faithfully admonished by the brethren and ministers as the occasion may require. We are bound by the law of our Master to withdraw ourselves from them as disorderly persons, and many other passages teaching that they are dead weight hanging upon the churches. Suppose a church should refuse or neglect to execute discipline in this respect, and also fail time after time to come to her obligations in respect to the support of the minister after being faithfully instructed and exhorted by the minister in the proper spirit and authority and word of the sad consequences of neglecting this important duty? The preacher is justified in turning away, according to Rev. 2d chapter and 15th verse, "The candlestick may be removed, that they may be left in darkness and heathenism." Then you may be asking yourself the question: "What shall I pay the Lord?" Their support shall be amply sufficient to afford them an opportunity to give their undivided attention to their calling, who labor daily in their Master's vineyard and warning sinners to flee from the wrath to come, and building up the waste places of Zion. The primitive ministers of Christ were provided for by the persons to whom preached—upon the principle, that the laborer was worthy of his hire; and this example should be followed by Christians in the present day. We would not think of hiring a man to work on our farms or in our shops, and when his time of service had expired, pay him about three-fourths of the sum agreed upon and think we were doing our duty towards that man; and yet ministers are too often treated in this way. Brethren, think of these things. Let each one ask himself the important question: "Am I doing my whole duty in supporting the Gospel? Can I ask with unwavering faith the blessings of the Lord to rest upon me, believing that I am living fully up to the discharge of my duty in this particular? Suppose each church member were taxed to defray the expense of the General Government, then we would have a well defined system for meeting the claims upon the church that could be generally depended upon, and one that could not be overthrown upon reasonable grounds. Let it be one great fund—a mental principle belonging to each church—and deeply rooted in the minds of all its members to feed and clothe their pastors, and not do it grudgingly, but do it because it is a duty plainly taught in the sacred Scriptures. The Lord spoke to the fish, and it delivered Jonah on the land, so the Lord delivers his people.

Respectfully submitted,

P. W. MEADOWS.

DUTIES OF PASTORS TO CHURCHES.

My Dear Brethren in the Lord:—Ministers of the Gospel of our Lord and Savior Jesus Christ, there is error found among some of you. As a servant of the Lord turn to your flock and work for the Lord and be not displeased, for great is your reward if you do. Keep the Commandments and do his will. Let not your flock go astray for your misbehavior. See ye to this and walk with God to the end. All look at the 8th chapter of Corinthians and the 9th and 10th verses: Preachers ought to live of the Gospel. My dear brethren, this is Scriptural language. How then can you marvel at paying. Some of you do not think that they ought to have anything. Not so, brethren. Paul said, "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof?" Do you know what this means? If not, ask your pastor. "Who feedeth the flock and eateth not of the milk?" "Say I these things as a man, or say not the law," the same also do you feed your pastors. I say, for it is written in the law of Moses, "Thou shall not muzzle the mouth of the ox that treadeth out the corn." Doth God take care for oxen? For your sakes, no doubt, this is written: "If we have sown unto you spiritual things, is it a great thing if we reap you carnal things?" I write acoording to the spirit to you all. Grace and peace be with you, and with a holy kiss.

R. M. McCORKLE.

Polkton, Anson Co., N. C., October 17th, 1879.

Dear Brethren:—I beg leave to report that I have traveled 350 miles in and for the Zion Association; preached 39 sermons; visited the sick, 28 days, and find that there is great need of Bibles, Testaments, Hymn Books and other good books and religious papers and tracts. Some of the churches have built good houses of worship, while others are without, and need help to build up their churches. There is need of a good working man in the field to labor as Missionary all next year. I have received from the churches and friends $12.56 since the last meeting of the association.

Respectfully submitted,

JOHN W. DAVIS.

REPORT OF COMMITTEE ON CHURCH LETTERS.

Liberty Hill, Meltonville, Poplar Hill, Deep Creek, Sandy Ridge, Timmonsville, Statons, Mt. Level, Mt. Zion, Davis,' Parson's Grove, Rock Ford, Nicy Grove, Flint Ridge, Philadelphia and Singwell, all report Sabbath schools in good condition. Goodman's Creek reports no Sabbath school, but is in a prosperous condition.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Conference Sat'd'y before each Sunday.	Baptised.	Rec. by letter	Restored.	Dismissed.	Expelled.	Dead.	Males.	Females.	Total.	For Minutes.	Pastor's Salary.	S. S. Scholars.	Money for benevolent purposes.
Sandy Ridge.....	Booker Little, N Little, Jas McCoy.	Third		1	1				13	20	33	$1 00	$ 8 00	25	
Deep Creek.....	R B Baucom, P W Meadows, Philip Little.	Second	23	3		1	9	2	74	138	212	2 25	50 00	75	$13 50
Rock Ford.....	J Chambers, D Covington,	First	5		4		10		24	76	100	1 15	30 00	39	22 58
Meltonsville.....	A C Chambers, N Huntley, J Redfearn, R Covington,	Fourth	12		1		3	2	37	107	144	1 75	25 00	95	
Poplar Hill.....	Alex Dean, J Bennett.		3	1	1	1	1		8	14	22	50	6 00	82	7 00
Mt. Zion.....	W Hinson, M Hubbard, Rev R Bennett.		3	1	2				15	36	51	2 00	25 00	49	16 00
Staton's.....	Willis Staton, H Staton.	Second	2	1	1		1		8	19	27	1 00	15 00	116	
Flint Ridge.....	J Chambers, B Tanner.	Second	1		2				7	13	20	50	10 00	34	50
Timmonsville.....	G Sellers, R Hancock.	First	5	1			4		29	35	64	1 00	15 00	75	$10 25
Singwell.....	Isam Marsh, R Hamilton.	Fourth	4	3	4			1	8	49	57	1 00	8 00	30	
Parson's Grove...	R T Buchanan, E Leak, J Liles.	First	25		7	10		6	54	122	176	3 00	35 00	95	
Liberty Hill.....	D Barrett, J Valandingham, Rev Wm Watts.	Second		1	2				4	3	7	30			
Nicy Grove.....	R M McCorkle, T May.	First	1						5	6	11	30	10 00	25	
Davis.....	J M Polk, B Davis.	Third	1			1			2	3	5	15	5 00	10	
Philadelphia.....	A Carelock, R Crowder.		3					1	6	14	20	35	10 00	40	1 20
Mt. Level.....	F Melton, E Smith.	Fourth	2				1		4	6	10	30	3 00	25	
Goodman's Creek	C Caskie, M Robinson.								4	5	9		5 25		
			90	12	25	13	29	12	302	666	968	$16 55	260 25	815	$71 03